Reflections

UPON THE

OCCURRENCES

OF THE

LAST YEAR:

From 5. *Nov.* 1688. to 5. *Nov.* 1689.

WHEREIN,

The *Happy* Progress of the late *Revolution*, and the *Unhappy* Progress of *Affairs since*, are considered; The Original of the latter discovered, and the proper Means for Remedy proposed and recommended.

PROV. XXVII. 5, 6.

Open Rebuke is better than secret Love. Faithful are the Wounds of a Friend; but the Kisses of an Enemy are deceitful.

London, Printed in the Year, 1689.

Advertisement.

These Papers, though in Print, were not printed for vulgar View, but for the use of such as are principally concerned in them; and therefore in number proportionable to that Intention. They contain a search into a dangerous Sore, which cannot faithfully be performed without some smart to the Patient. And in such case, they who are wise will not rage and storm at the Hand which toucheth them, but consider, that it is but what is necessary to prevent greater Mischief in time. Perhaps the Operation might have been performed more tenderly by others, but more faithfully it could not have been done by any. If any blame it as a Work of too much Officiousness, for one thus to obtrude himself before he be sent for; it must be remembred, that he had some concern in, as well as for the Safety of the Patient: And were it not so, yet the good Samaritan, *for his good Office in supplying the neglect of the* Priest *and the* Levite, *was not censured, but approved by the Great Physician, our* Lord *and* Saviour. *If after all any one will be troublesome, he is hereby admonished to be wise, and consider first, how he will clear himself before the Supreme Judge, who will certainly take Cognizance of the Cause, and give Righteous Judgment upon each. For, for his Service it was done, and to Him the Success is intirely committed.*

Reflections

UPON THE

OCCURRENCES

OF THE

LAST YEAR.

WE are now by the Course of Time and Providence of God, brought to an *United*, Solemn, *Anniversary Commemoration of two great Deliverances* of this Nation, one of our Ancestors, but in them of our selves, about one Age, that is, 84 Years since: the other of our own selves, commencing in the Prince's Arival, but one Year since: But both concurring in the same happy and memorable Day of the *Fifth of November*. And in this, that they were Deliverances from Conspiracies of the same inveterate Enemies, though at so great a distance of time, and of quite different Form and Contrivance; the first secret, underground, and in the dark: The other bare-fac'd, above-board, and visible to the World. Almighty God of his Infinite Goodness and Wisdom, was pleased, not only to *renew* his Mercies to us; to do it *when*, considering the corrupt and vicious State of the Nation, we had great reason rather to fear some severe Judgment;

to do it in such a *Manner*, as might make his Divine Power and Efficacy in it the more apparent; but to do it with such *Circumstances of Time*, as might mind us also of his former Mercies, of his long-continued Favour, and the constancy of his Providence over us, the more to endear his Goodness to us, and to oblige us the more effectually to himself. The *Year*, that of *Eighty Eight*, to mind us of the famous *Eighty Eight*, one hundred Years before, in the Reign of Queen *Elizabeth*, when the Wind and the Sea, by his Divine Direction, fought for us against a supposed invincible *Armado*. And *the Day* of the PRINCE's Landing determined by the remarkable Motion of the Wind, under the same Divine Direction, to the very day of the Fifth of *November*, to mind us of the Deliverance in the Reign of King *James* the First, upon the same Day, from one of the most Barbarous and Hellish Conspiracies that the World hath known. And, certainly, they must be very dull and stupid Souls, who, by such *Admonitions* as these, are not provoked *to consider* with Admiration and raised Affections, *the observable Course of the Divine Providence*, in preserving this Nation from such various and continual Machinations of the Antichristian Faction; not only during the long Reign of four and fourty Years of that Queen, but *for this full* 130 Years from her Accession to the Crown, unto this late Revolution.

As these Circumstances of the Time invite us to *look backward* upon the former course of Divine Providence, in the Occurrences of this Nation, so there is another Circumstance in our late Deliverance, which doth not less excite our Consideration, and oblige us to *look forward* upon what hath since occurred in the space of this one Year last past: And that is the eminent and wonderful *Manner* of the Revolution.

The Deliverance it self was so full fraught with Mercies and Favours from Heaven, that every Circumstance had some special obliging Favour in it; and this of the manner, more than one. It was no small Favour, that it was *effected with so much Ease* to us, and with the Effusion of so little Blood, especially considering the general Corruption of the Manners of all sorts of People among us, which not only deserved, but seemed to need and require a Purgation: But the Merciful God, it seems, was pleased, first to try whether there was so much Ingenuity left among us, as to be wrought upon by his more gentle Method of so surprizing a Mercy and eminent Deliverance, which if it be not, will certainly

tainly aggravate the Sin of the Nation, and in all probability, increaſe and haſten ſome remarkable Judgment upon it.

But that which I principally intend here, is, that it was carried on *with a high Hand*, like that of the Children of *Iſrael*, in ſo powerful and eminent a manner, a certain Dread and Terror going before, as makes the Providence of God viſible, his Power known, and gives a great Indication of his ſpecial Preſence (by his inviſible Miniſters) in it. This is ſuch a ſpecial Favour, and produceth ſuch ſpecial Obligations upon us, as muſt needs highly aggravate the Crime of any unſuitable Return, as not only Notorious Ingratitude for an extraordinary Benefit, but a kind of Contempt, or ſlighting of ſo great a Benefactor to his Face. *Behold, I ſend my Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared*, ſaith God to *Moſes*: and then ſubjoins this Caution; *Beware of Him, and obey his Voice; provoke him not; for he will not pardon your Tranſgreſſions; for my Name is in him.* Exod. 23. 20, 21. This was our Caſe: And as ſuch an Obligation requires a ſpecial Proſpect, Care and Caution for the future, to avoid all Offence againſt it; ſo the powerful and ſucceſsful Progreſs of that Deliverance muſt needs make the Departure of thoſe Powers, or but Suſpenſion of ſo eminent a Favour, ſoon felt, and eaſy to be perceived, and thereby give a plain Admonition of ſome Offence committed. And whether this be not our Caſe, is a matter of great Importance, and requiring our moſt ſerious and deepeſt Conſideration.

The Deliverance in the Manner and Progreſs of it, was ſo ſurprizing and amazing, as the like is hardly to be met with in any Hiſtory, ſince that of the *Iſraelites*; and yet it will not be eaſie to determine which is moſt to be admired, the ſmooth, uninterrupted, proſperous and ſucceſsful Progreſs of it, or the unaccountable *Stop* which ſeems to have been put to that Succeſs; and the ſtrange, ſlow, impedited, and unproſperous *Courſe of Affairs ſince*: How all things did viſibly concur to promote that, but the courſe of our Affairs ſince hath been retarded we know not how! Only this we plainly ſee, all is at a ſtand, or moves ſlowly, like *Pharaoh*'s Chariots, when their Wheels were off; or, as I have heard of a Cart bewitched, which before was drawn eaſily loaded, by four or five Horſes, but of a ſudden, became almoſt unmoveable, in plain ground, and half unloaded, by a much greater ſtrength: So have all things gone with us, as if they were inhanted, for the greateſt part of this Year. And ſo ſudden and

great an *Alteration*, doth of it ſelf deſerve and provoke our Conſideration; but the dangerous Conſequences thereof, which have already occurred, or are within view, much more.

The late wonderful *Revolution* which is looked upon as our Deliverance, was *compleated*, if we compute from the Arrival of the Prince, to the *Exit* of King *James*, within the ſpace of forty three days; and if we extend it to the day when the Prince was proclaimed King, it amounts but to one hundred days: But upon *Chriſtmaſs*-Day He was addreſſed to by the Lords, and two days after, by the Members of the former Parliaments, and the Aldermen and Common-Council of the City, to take upon him the *Adminiſtration of Publick Affairs*, both *Civil* and *Military*, and the diſpoſal of the *Publick Revenue*, and to take into his particular care, the then preſent *Condition of Ireland*. All which, the day following, he accepted and undertook.

Amongſt thoſe four things recommended in general to the Prince, and undertaken by him, were ſome things comprehended, which could not then be compleatly done by him; as the Conſtitution of Civil Officers, and of Lord-Lieutenants, Deputy-Lieutenants, and other Officers in the *Militia*. All that could then be done by him in theſe matters, was only to conſider, and reſolve upon fit Perſons for theſe Employments, to be Authorized as ſoon as might be. But this was a matter of ſome Conſequence to be ſettled as ſoon as might be, as in other reſpects, ſo more particularly, that the more Forces might have been the ſooner ſpared for *Ireland*: For conſidering the Diſpoſition of the People, the ordinary *Militia* being in good hands, would have been ſufficient for the Security of this Nation. But, whatever was the matter, neither were the Civil Magiſtrates in the ſeveral Counties, that is, the *Juſtices of Peace*, nor the *Militia*, ſetled in many Months after.

And for *Ireland*, the *Conſequence* of the ſpeedy ſecuring or reducing of that Nation, was very great; not only for the Security, Eaſe and Benefit of this, but moreover and eſpecially, in order to the *common Deſign of the Confederates*, that we might have been in a condition to have attacqued the common Enemy on the one ſide, as they did on the other; which being animated by Succeſs, and our Enemies under no ordinary Conſternation, might have brought the common Deſign to perfection; and, which is of higher Conſideration, have produced what the Providence of God had put an opportunity into our hands to do, directed us to, and was ready to have conducted us to perform. And how diſmal

may

may be the Consequence of this Failure, if it proceeded from any Neglect in us, as God alone compleatly knows, so I am unwilling to declare what I suspect, nor perhaps is it fit for me to do it. But thus much of the *Matter of Fact* in this case is certain and commonly known, that the Arms and Ammunition which were sent, whenever that was, but to that one poor Town of *London-Derry*, which shut up their Gates the ninth of *December*, declared for the Prince of *Orange*, and the Protestant Religon, and immediately sent hither for speedy Relief, arrived not there till the twentieth of *March*, nor the Forces sent with *Cunningham* and *Richards* till the fifteenth of *April*; and then instead of Relief, by deserting the Service, proved only a Discouragement to them. And though some others came near the seventh of *June*, yet were not those poor Creatures actually relieved till the thirtieth of *July*; when from seven Thousand five hundred brave Regimented Men, they were reduced to about four Thousand three hundred; though nothing appears, why that might not have been done full as well six Weeks before,

Proportionable to this, for the Relief of that Town, was the Progress of our Affairs for the *Reducing of that Kingdom.* That which might with ease have been done at first, grew daily more and more difficult; the Difficulties increasing faster than our Preparations; insomuch, that *March* 8. King *William* speaking to the Lords and Commons, concerning the deplorable Condition of *Ireland*, declared, That he tnought it not advisable to attempt the reducing of it with less than twenty Thousand Horse aod Foot. Difficulties should, and usually do excite generous Spirits to the more vigorous Action: And this, no doubt, was the Intention of this King in that Speech: Notwithstanding long it was e'er we could be ready to transport our Forces; and when all things were expected to be ready for that Purpose, how they answered the General's Expectations, must be left to his own Observation, and the more particular Examination of them, who are nor only concern'd, but are in Place and Authority to do it; it being commonly believed, that they were not so well as ought to have been. And when they were at last Transported, which was not till about the middle of *August*, it seems they were not such as the General thought fit to engage with the Enemy, though so lately baffled before *London-derry*; especially their Carriages not coming to him before the 24th of *September*; nor have they to this day done any considarable Service.

And whereas it is likely, the wary old General might decline any Engagement, in daily Expectation of the *Danish Supplies* to have been with him long since, yet so unhappily hath that also fallen out, that the Expectation of them hath proved only a Disappointment to us, and perhaps a greater Disappointment than ever their Service may repair. Besides, the Season of the Year is now so far gone, that they are more like to prove a Burden this Winter, than any Advantage to us. And what may now become not only of *Ireland*, but of the Forces we have already sent thither, is very doubtful; so that we have in a manner already lost all the Expence of this Summer, and are in danger to lose a great part of our Forces also.

And now, if from Land we descend to take a Prospect of the Progress of *our Affairs at Sea*, we shall still find all alike: The two famous Nations for Action at Sea, not only baffled by the sole Power of *France*, but our Losses in Men by *Sickness* and *Mortalities* greater than by *Fight*; and in our Merchandise and Trade, not less than our Expences: And, as if the Power of our Enemies were not enough to annoy us, after all, (if the Complaints of our Merchants and their Mariners be true,) our Ships have been made a Prey by those who should have been their Guard and Convoy, and were imployed for that Purpose.

And if we return again to Land, and consider the *State of the Country*, we shall there find all our Country-Commodities at so low a rate, as will hardly pay Wages and other necessary Charges, besides reasonable Maintenance for the Families: And this Condition made harder by Taxes already granted and levied, and those unsuccessfully spent, and more expected. And such a Disappointment of the great Expectation which was generally conceived of a happy change of Affairs, must needs produce an unhappy change in Mens Minds.

And if we apply our selves to consider the Proceedings of *our Councils*, the great Council of the Nation, and the King's Privy Council, we may there more easily find the original Root, Occasions and Authors of all these Mischiefs, than any such sound Resolutions or Counsels, as ever were, or are likely either to have prevented, or now to redress the same. A bold Speech this, I confess it is; but being said, not maliciously out of any evil Principle or Design, but out of Zeal for the common Safety, and other good Ends; not of particular Persons, I doubt not, but the Evidence of Truth; and the Consciences of most, will excuse and acquit

quit me. And yet I must be bold to say, there are some things passed, of which none of them all who were present, or concerned, can acquit or excuse themselves.

Such was one of the first Acts of the Convention, the Form of their *Order for the Thanksgiving*. And if any one dare presume to excuse that as a small matter, I dare be bold to say, he hath but little sense of the Majesty of God concerned in it, of his extraordinary Mercy and Goodness in the Deliverance, of the dangerous Consequence of such a fault in the beginning of their Consultations, or what an Indication it was of an unhappy Temper and Disposition prevalent in that Assembly. But had the Form been altogether faultless, to order a solemn Thanksgiving to God, and never after do any real Act of Gratitude for his Honour and Service, when profane Swearing, and other Impieties and Wickedness were grown to that height of Impudence and Presumption, is such a thing, as would be resented with Indignation by a mortal Man, and was more likely to provok a suspension at least of the Favours of Providence we enjoyed, than a continuance thereof: But of that more elsewhere.

One of the next things they did, was the ordering of a Committee for the business of *Ireland*: But what have they done ever since in that business? Either nothing at all, or nothing to the purpose, as the Event, and what I have before taken notice of, do plainly shew and demonstrate. And yet it is plain, there wanted not matter enough proper for their consideration. There were *English* Protestants enough in *Ireland*, to have defended themselves, and secured that Kingdom, had they not been disarmed, and their Arms, contrary to Law, put into the hands of *Papists*; and notwithstanding that, had they but had Arms sent them in time; and, had they needed, some small Body of Men at first, to whom they might have repaired. We had more in Arms and Pay here than we needed, and therefore not only refused many who offered their Service, but Disbanded many of those we had. We had Ships also at the same charge, whether employed upon that Service, or any other. Why then were not Men and Arms too sent them in time, while our men were animated with Success, and the *Irish* under a Consternation? Why not we as forward as the *French*? And why, instead of sending to them, were so many of the *Irish*, who had been in Arms here, suffered to return, and not rather employed in some Service of the Confederates, at least of the Emperour against the *Turks*, if they might not have been

been truſted againſt the *French?* And when by our neglect at firſt there was need of a greater Force, if we had not then Men enough in Arms, why were not more raiſed at home, of thoſe who were Disbanded, and of thoſe who were forced from their Eſtates in *Ireland*, and wanted Maintenance here? But we muſt ſend for Foreigners without conſent of Parliament, and ſo incurr the blame we caſt upon others; and ſend for ſuch, which muſt protract the time, when we might as well have been certainly provided at home much ſooner? And whereas all this may ſeem to have been managed either for the real Service of King *James*, or for a colour, to bring in a Foreign Force for the Security of ſuch as having been true, neither to him, nor to their Countrey, durſt now truſt neither, but endeavoured to impoſe upon the preſent King, and under the old pretence of his Service, get into their own hands a Power to enſlave their Countrey; it had been worth the Enquiry, how it was ſerviceable to the preſent Settlement? And who were the Adviſers and principal Agents in it? And certainly ſuch matters as this had been no improper nor unuſual Buſineſs, for the Conſideration of a Parliament.

The next and greateſt matter of all, of civil Conſideration, was *the long Debate about the Abdication.* This took them up little leſs than three Weeks time. And though there was reaſon enough to declare the Departure of King *James* under his Circumſtances, an Abdication of the Government, he having before notoriouſly endeavoured the Subvetſion of the Conſtitution, actually, in divers great Inſtances, violated the fundamental Laws, given juſt cauſe of War to the Prince, and of Defence and Vindication of their Rights to the People; and after all, by recalling the Writs for a Parliament, refuſed a Legal Determination of the matters in Queſtion: all which make it plainly, rather the flight of a Criminal from Juſtice, than of an Innocent man *metus cauſa, & cum animo revertendi*; and a Ceſſion or Dereliction of the Government in Fact, which his deliberate Violations declare he had before deſerted in Affection. Yet as if they indeed laid the whole ſtreſs upon the Departure; and the other matters charged againſt King *James*, were not criminal or puniſhable, ſo much as in his *Miniſters*, *Counſellours*, and *Accomplices*, or at leaſt doubted their own Authority as a Parliament, *not one* of thoſe, who by their wicked Councels and Compliances, betrayed not only their Countrey, but their King himſelf, whom they pretended to ſerve, in-

to

to ſuch Miſchiefs as were like to have been fatal to both, (whatever yet may come of it,) hath yet been *brought to condign puniſhment, or ſo much as called in Queſtion* upon a fair Tryal: quite contrary to all the Practice of our Anceſtours; who always puniſhed the Counſellours, Miniſters, and Agents, unleſs in extraordinary Caſes, directly tending to the Deſtruction or Subverſion of the Government, as this did.

And whereas upon ſuch a Revolution, one of the moſt neceſſary things to be done, eſpecially when meeting with ſuch oppoſition as this hath, and is yet like to do, is *to remove*, as much as may be, all *Occaſions of Difference, and unite all* Parties in a firm Agreement, *for a mutual Aſſiſtance* in civil Matters, ſuch hath been the Jealouſies, Animoſities, and prepoſterous Zeal of many, that a great part of the moſt ſober and ſerious People of this Nation, are to this day kept out of the Service of their Country, and the moſt debauched and profligate freely let in; and let in with the groſſeſt Profanation of Sacred things, that hath, I think, been known in any Chriſtian Nation; and no Expedient can yet be agreed on, though in a matter of ſo great Importance.

And to ſumm up all that belongs to this Conſideration of the Parliament, in one word, They have been all along infeſted with a Spirit of Diviſion, ſo prevalent among them, that they have ſcarce done one brave and clever Action, nor ſo much as enquired to any purpoſe, into the Cauſes and principal Authors of the evil Management of our Affairs, ever ſince they met.

Should we come nearer to the King himſelf, and enquire into the more ſecret Proceedings of his *Privy Council*, and great Miniſters of State, 'tis poſſible we ſhould come ſo much the nearer yet to the Fountain-head of much of this Unhappineſs: For it muſt all have been either the Effect or Diſappointment of their Counſels. But ſuch an Enquiry is a buſineſs ſo proper for the grand Inqueſt of the Nation, that it is fit to be left to them to do it effectually.

But as for the King himſelf, this is apparent to the World, That the embroiled, if not loſt condition of *Ireland*, and the loſs of this Summer's Aſſiſtance to his Confederates, is a great Eclipſe and Diminution of that Honour which the ſucceſs of his former Proceedings had acquired; and was of ſo great Importance to him for the farther Progreſs of his Affairs.

But

But I need not proceed farther on ſo ungrateful a Subject; the Inſtances I have already produced, are ſufficient to ſhew a *great and unhappy Change* in the Courſe and Progreſs of our Affairs, from ſo ſmooth and proſperous, that formidable Armies could give no check or interruption, but vaniſhed like Smoke before the Wind, to ſo rough and diſturbed, and that ſo univerſal in all that neither Abroad nor at Home, at Sea or at Land, in Country or in Council, do we find any chearful Face of Affairs, but everywhere Rubs, Impediments, Failures and Diſappointments, and our way fenced up that we cannot paſs.

So great a change as this, is enough to move the curioſity of an unconcerned Spectator to enquire into the *true Cauſes* of it, much more ought our own Concern to move us to do it, with no leſs care and diligence, than a skilful and faithful Chirurgion would uſe, in the ſearch of ſome dangerous Wound or Sore. Nor would it be hard to diſcover the particular, immediate Cauſes of many of theſe things; but to reſt in them, would prove but a ſhallow and ſuperficial Speculation; and the Application of means for the redreſs of them alone, could not be expected to have better effect than the application of a Plaiſter to a deep and ulcerous Wound. Here is ſo great a concurrence of ſo many and various evil Symptoms, and particular immediate Cauſes conſpiring to croſs and diſappoint us, as is a plain Indication of ſome more ſecret and powerful common Cauſe influencing all. They are Men of no very clear (but clouded) Minds, or of no very ſtrict Obſervation, who having any conſiderable time been converſant with Men and Buſineſs in the World, do not feel in themſelves, and perceive in others, that the moſt minute Concerns of Men, are under the Conduct and Regiment of certain inviſible Powers. Though Providence and Induſtry often ſucceed, yet we ſee them often defeated; and lucky and unlucky Hits, as we call them, and thoſe many times unaccountable, prevail above and againſt both; and that not once or twice, but in a long courſe together. And had we but the underſtanding of *Balaam*'s Aſs, we might diſcern, that an Angel of the Lord is ſtanding in our way to ſtop our Progreſs; and that this great Change, is indeed *Mutatio Dextræ Altiſſimi*. *Iſrael* hath ſinned and tranſgreſſed, and therefore cannot proſper. Our ſtrength is departed from us, and we are become like other Men: Neither will it return, unleſs the Curſed Thing be found out and removed. This therefore is our buſineſs, which this change of Succeſs loudly calls us to, to find out the Sin that keeps good things

things from us, and to diſſipate the Cloud that intercepts the benign Influences of Heaven. And to that end, it will be fit to return to that Period of the Revolution, the Exit of King *James*, and the Arrival of the Prince at the Royal Palace, and the Confines of the Metropolis of the Nation, and conſider what Indications have ſince occurred.

Here he was met and attended by moſt of the Nobility, and a numerous concourſe of the Gentry, and People of all Ranks and Qualities, from all parts of the Nation. And the very next Lord's Day, were the following *Admonitions* very ſeaſonably given to him, and to all then preſent, from the Pulpit; and ſoon after by his Highneſs's ſpecial Command, to all others from the Preſs, by a Perſon of great Name, who having ſhewed from the amazing Concurrence of Providence in the late Revolution, that it was the *Lord's doing*, he makes ſome *Reflections* upon it.

One whereof he thus Expreſſeth:

P. 22. *If we will carry on and perfect this Marvellous Work of God, we muſt ſtudy to be ſuch, that God may not repent him of the good which he ſeems to have prepared for us. While we are under ſuch an happy Influence of Heaven, we muſt not raiſe up ſuch an Interpoſition between it and us, as may not only make us loſe this happy Opportunity, but turn it to a Curſe by the ill uſe we may make of it.*

Another he expreſſeth in theſe Words:

P. 20. *If this work of God poſſeſs us with the Veneration which is due to it, We ought not to ſtop the courſe of it, till it has had its full Effect; nor to daub matters by ſlight and palliating Remedies. We ſee now before us the moſt* GLORIOUS BEGINNING *of a noble change of the whole face of Affairs, both with relation to Religion, and the Peace of* Europe, *that we could have wiſh'd for. It is ſo far beyond our Hopes, that we durſt ſcarce let our Wiſhes go ſo far: We may, if we are not wanting to our ſelves, and to the Conjunctures before us, hope to ſee that which may be according to the Prophetick Stile, termed a New Heaven, and a new Earth, But if a Spirit of Jealouſie and Murmuring, of Impatience and Faction, and of returning to that out of which God has ſo ſignally extricated us, grows up; ſo that inſtead of reaping the Fruits that we have now in Proſpect, we have not Souls big enough, nor Hearts good enough to carry this on to Perfection, then we may juſtly fear our being* Delivered up *to all thoſe Evils from which we will not be healed,* &c. And a lit-

tle after, *There is ſcarce any* Indication *more certain of the Sins of a Nation being grown up to that height, that it muſt be deſtroyed, than the* Miſcarriage *of ſo great a Deliverance as God hath wrought for us, which will be an Eternal Blot on the Wiſdom of the Nation*, &c.

Again, P. 24. *In order to the preventing the return of the like Evils, we muſt avoid the Relapſing into the like Sins. It is neither the Union nor Wiſdom of Councils, nor the Strength of Fleets or Armies, that will ſecure us from the Judgments of God, which we may expect will fall upon us with an extraordinary redoubling, of ſeven times heavier than any thing that we have yet ſeen or known, if thoſe that are filthy will be filthy ſtill—— If Men think that their Fears are over, and that therefore they may give themſelves up to work Wickedneſs without reſtraint; then we may juſtly expect a return of the like, if not of greater Miſeries.*

And toward the Concluſion: P. 31. *If in all that we do, we take not care to have God ever on our ſides, it will be eaſie for him to blaſt all Councils, and to defeat even the greateſt and beſt laid Deſigns. We have now before our Eyes one of the ſignalleſt Inſtances that is in any Hiſtory, of the Inſtability of all human things*, &c. *Perhaps, ſome may imagine that we are ſafe, becauſe we cannot be daſhed on the ſame Rock, about which we ſee ſo great a Shipwreck: But alas! If we provoke God to hide his Face, and to withdraw his Protection from us, his Ways are paſt finding out: He can bring Ruine and Deſtruction on us from that Hand, from which perhaps we apprehend the leaſt. If Proſperity and Succeſs blow any up, and make them forget God, and all the Vows that they made to him, he will never want Means and Methods to make them return to themſelves, and to remember him.*

To theſe I will ſubjoyn one more delivered by the ſame Perſon upon the Solemn Occaſion of the Coronation, in theſe Words:

Page 3. *Thoſe who are raiſed up to a high Eminence of Dignity, are ſo much the more accountable both to God and Man, not only for all the Ill, which either they themſelves, or others acting in their Name, or by their Example may have done; but likewiſe for all the Good which they might have done, but did not. And as they have much to anſwer for to God, ſo likewiſe Men expect much from them*, &c.

Theſe are all truths, and ſo plain truths, that there needed no extraordinary Spirit of Propheſie to reveal them: and yet I doubt not but we may ſay truly, *This ſpake he not of himſelf, but* being ordered to preach on ſuch an occaſion, *he propheſied.* If we believe

believe that this great work was *the Work of God*, in whoſe hand are the hearts of all men, why ſhould we queſtion but he who directed the Wind at Sea, directed alſo now at their arrival here, the motions of this man's heart to ſo ſeaſonable and neceſſary Admonitions for the farther promotion of that Work, which he had ſo eminently favoured hitherto? And the great change in the progreſs of Affairs, which we have ſince ſeen, confirms the ſame, inaſmuch as it ſhews the Admonitions to have been not a little neceſſary. And if that be ſo, it is the more likely that *ſome Miſcarriage* there hath been, contrary not only to certain Duties, but to ſome ſuch particular expreſs Admonition; which is a great aggravation of that fault, which hath had the unhappy effect to raiſe up ſuch an *Interpoſition* between the happy Influence of Heaven and us.

The next thing then to be enquired, is, Whoſe, and what this Miſcarriage may be? The Perſons concerned in the Succeſs and Management, both were the Prince himſelf, his Counſellors, Miniſters, and thoſe about him, and among them he eſpecially who gave thoſe Admonitions, the Convention, the Army, and the Navy; in the Succeſs alone the People of theſe Nations, the Church of *England*, and the Confederates beyond Sea, whoſe Deſign is as much affected with it, as the Concern of any other; But whoever elſe might be concerned in the Fault, becauſe the Prince was not only principally concerned in the Succeſs and Management both, but had before been made ſo glorious an Inſtrument, that nothing could ſtop his Advance, it is not reaſonable to believe that he ſhould have been at all deſerted by the propitious Powers of Heaven, without ſome Offence given by himſelf, either by his own Act or Neglect, or by Participation with ſome other. And to diſcover that what it might be, is a matter of great importance, and requires no leſs Fidelity in any Man to endeavour it, than Skill to do it effectually; Fidelity to God, to himſelf now King, to his Countrey, and Good-will to a moſt juſt and honourable Cauſe, and to all concerned in it. And all this I hope is ground enough for plain dealing.

I cannot think of this King without thinking alſo of his Predeceſſors in the Throne of theſe Kingdoms, from whom he is perſonally deſcended, and now ſucceeds in their Eſtate: Had he been only perſonally deſcended from them, he had not been ſo far concerned in the Fate of their Family; but having now ac-

cepted their Seat and Right, he thereby ſucceeds in their Obligations, and muſt either diſcharge their Debt by Reformation of what they have in that capacity done amiſs, or bear their Iniquity, and ſucceed alſo in their Puniſhment. They had all the Favour of Providence in their acceſs to the Throne, and ſome of them in a ſpecial manner, even beyond their Expectation or Hope; but none more than this: But they all deſerted imprudently the Conduct, and ungratefully the Service of that benign Providence, and following their own ways, were thereupon deſerted by it; and *Rehoboam* like, left to the unſound and pernicious Counſels of Flatterers, and unfaithful ſelf-ſeeking Favourites, who, for their own ſiniſter ends divided the Common Cauſe, and ſet up a ſeparate Intereſt of Prerogative againſt Law, and King againſt the People, and turned the Court and Church into a *Combined Faction* This hath been the Stumbling-Stone, and *Rock of Offence* to all the former; and I know not any thing that can be more dengerous to this, and if he be not well aware of it, to the remainder of that Royal Family, if not to Monarchy it ſelf in this Nation.

This is a matter of ſo great conſequence for the Peace and Proſperity both of King and People, to be well underſtood, that it deſerves a more particular Conſideration. And theſe *two Obſervations* will make it very plain and apparent. 1. It is certain, that by the Conſtitution of our Government the King can legaly do very little, but by the Advice of ſome Legal Council. The *Councils* by whoſe Advice he is to proceed, are, 1. The great Council of the Kingdom, the *Parliament*. 2. The Lords, who are *Conciliarii Nati*. 3. The *King's Council for Matters of Law*, anciently conſiſting of other and more perſons, beſides the Judges and Serjeants, than now are conſulted with: And, 4. The *Privy Council*. But *Secret Cabals* and *Cabinet Councils* of Favourites, are neither agreeable to the *Engliſh* Conſtitution, nor have been ever ſucceſsful, but always pernicious and deſtructive to ſuch Kings as have moſt relied on them. In what is done by Advice of Legal Council, the King is always, and ought to be excuſed. and the Adviſers anſwerable for it: But what is done by illegal Councils, is imputed to the King himſelf, and uſually produceth Diſcontents in the People. And of this was King *Charles* II. very ſenſible, when in His Declaration Dated *April* 20. 1679. he tells the *Privy Council*, *He is ſorry for the ill Succeſs he hath found in this Courſe, and ſenſible of the ill Poſture of Affairs, from*

that

that, and ſome unhappy Accidents, which have raiſed great Jealouſies and diſſatisfaction among his good Subjects, and thereby left the Crown and Government in a condition too weak for thoſe dangers we have reaſon to fear both at home and abroad. And then declaring his Hopes *that thoſe* evils *may be prevented by a courſe of wiſe and ſteady Counſels for the future, and theſe Kingdoms grow again to make ſuch a figure as they have formerly done in the World, and as they may always do, if our* UNION *and* CONDUCT *were equal to our Force*: and his Reſolution *to that end to lay aſide the uſe* he had made *of any ſingle Miniſtry or private Adviſers, and to conſtitute ſuch a Privy Council* as for number and choice may be fit, and to govern *by conſtant Advice of ſuch a Council, together with the frequent uſe of his great Council of Parliament*; he adds, *which he takes to be* the true Ancient Conſtitution of this State and Government. The Mode was before, and ſoon taken up again, to draw the Orders, matters of greateſt Moment being firſt reſolved in a private Cabal, as made by the King *in Council*, inſtead of *by Advice of the Council*; and to prefix the Names of all preſent, inſtead of each, who conſented to them, ſubſcribing his own; ſo that none could be charged with what was done but the King himſelf; which was no leſs prejudicial to the King and Kingdom, than contrary to ancient cuſtom and the good Polity of our Anceſtors.

The *other Obſervation* is this; What at firſt, and for ſome time was ordered by the Aſſemblies of Chriſtians, the *Clergy* in proceſs of time aſſumed to themſelves to order alone: and what was then done by the Common Council of the Clergy, the *Biſhops* afterward aſſumed to themſelves alone with their Chancellors. And in ſome Ages after *the Biſhops of Rome* made the like Encroachments upon the Right of all, eſpecially in matters of moſt advantage, as the diſpoſing of Biſhopricks. *&c.* At laſt *Hen.* 8. with us perceiving the injuſtice of the Papal Uſurpations, inſtead of reſtoring things to the right and original Inſtitution, ſo far prevailed with his Parliament, as to get all annexed to the Crown. And no doubt this was thought a ſpecial acquiſt, and much for the advantage of the King and his Succeſſors: but it proved like ill-gotten goods a pernicious morſel. For it ſoon excited the moſt aſpiring of the Clergy to ſeek by Flatteries to obtain their Favour, who had the diſpoſal of the great Preferments of the Church. This ſoon produced falſe Notions concerning the Royal Power; and the Intereſt of thoſe who deſigned that Profeſſion made thoſe

Notions

Notions eaſily ſwallowed without much examination; till at laſt the very Youth in the Univerſities were levened with them: and being ſo early ſeaſoned therewith, they could not but take deep root in many honeſt and well-meaning perſons. Again, this muſt needs have the like influence upon Kings, who are of themſelves as apt to aſſume as Flatterers are to attribute, whatever tends to the enlargement of their Power. On the other ſide, the greateſt part of the Nation, that is, all who have no temptation to Flattery, well knowing their own Rights, could not be wheadled out of them with miſtaken Names and groundleſs Notions. And from theſe two Roots have ſprung that *combined Faction*, which hath ſo long and often occaſioned the ſhaking this Throne with ſuch violent concuſſions, and will undoubtedly overturn it, if things be not reſtored in time to their right order.

And to prevent ſo great a miſchief, it may be farther ſerviceable to obſerve the difference between this Faction, or the *Factious Church of England*, and the *true Church of England*. For as the *Church of Rome* arrogates to it ſelf the Name and Title of Catholick, and excludes all others who are not of that Communion from any right to it, and yet is it ſelf at beſt but a part of that which is indeed the *Catholick Church*; ſo the great Zealots for this Faction, under the Name of the Church of *England*, will hardly deign the Name of Church of *England-Men*, to any who run not to the ſame exceſs with themſelves; though if the matter be rightly computed, they will not be found ſo great a part of thoſe who do juſtly come under that denomination, much leſs of the People and Strength of this Nation, as they may ſeem to ſome, and would be thought to be. For of thoſe who are not inferior to any either in Conformity to the Church, both in Doctrine and Worſhip, and that not out of any ſneaking or crafty compliance, but judgment and choice; or in true Loyalty and Fidelity to the King in his Juſt and Legal Rights; they are as little inferior in Number or Intereſt, who notwithſtanding, preferring Chriſtianity it ſelf before any particular Church, and a complete genuine Loyalty to the entire State and Conſtitution, before a partial pretended Loyalty to any Party in it, do not think themſelves obliged, either by any Duty to the preſent Church, to neglect the great Duties of Chriſtianity, Charity, and reaſonable condeſcenſion in things indifferent; or by my Reverence to Anceſtors, to neglect what is neceſſary at this time, as well for Peace and Unity, as for Supply and Improvement of what they themſelves

ſelves had begun, and declare was not then compleat and perfect: Or laſtly, by any partial Loyalty, or even Oath of Fidelity to the King (which extends but to his juſt Rights, and thoſe too for the benefit of the whole, ſo that he cannot alienate or alter them at his own pleaſure) to deſert the Rights of their Country, and the confeſſed true ancient Conſtitution of the State and Government. And theſe ſolid Principles being grounded upon Truth and Juſtice, wherein another great part of the Nation is equally concerned, muſt needs prevail at laſt againſt the falſe pretences of a violent Faction, which hath no other ſupport but Ambition, Avarice and Animoſity, animated by the Favour or Compliance of a flattered, eaſie, and deceived Prince, though they create no little diſturbance for ſome time, for the enjoyment of their great beloved *Diana*. Beſides, if we conſider the tendency of the Motions of the Divine Providence at this time, it is not likely that our Lord will much longer ſuffer ſuch unprofitable Servants in his Vineyard, but ſpue the *Laodicean* Faction out of his mouth, unleſs they ſpeedily mend their manners. But to return:

The Arm of God, that is, his Divine Providence, was not leſs apparent in that Revolution, which reſtored King *Charles* II. than in this, which hath brought this King to the Throne; nor leſs obliging. Nor were the opportunities then leſs than now, which were put into his hands to have made himſelf and theſe Kingdoms happy; but he, inſenſible of that Illuſtrious Providence, and regardleſs of his Word, gave up himſelf to Senſuality, airy Phanſies, and crafty Policies, and moſt ungratefully by an evil Example, transfuſed a torrent of all kind of Vice, Fraud, Injuſtice, Profaneneſs, Contempt of Religion, and all manner of impudent Wickedneſs, all over the Nation. And all this deſcended as a charge upon *his Succeſſor*, either to be expunged and diſcharged by ſolemn Humiliation and effectual Reformation, or to be anſwered and born by himſelf in the Meaſure of Puniſhment and Affliction to be laid upon him. But this was a matter which had too much of the Influences and Approbation of his own party, to be checked or reſtrained by him. On the contrary, it was by him aggravated with additions of ſuch violences and bare-fac'd bold illegal attempts, and thoſe for ſo ungrateful an end, the reſtitution of the Romiſh Abominations, as his Brother had either more conſideration, or leſs courage, than ever to venture upon, till the Land caſt him out; thoſe very Perſons who had baſely betrayed him into thoſe Miſchiefs, by pretences of Loyalty, and

magni-

magnifying Prerogative above the Law and the Truth, and by flattering Addreſſes, being many as forward as any to conſpire againſt him, when their own Intereſt was touched, and others to come into the prevailing Party; and will likewiſe betray, whoever they are, who ſhall truſt or rely upon them.

This was *the State in which the Prince at his Arrival found this Kingdom*: And if this was *the marvellous Work of God* to bring him hither, we may eaſily perceive from hence what was *the Prince's Work* for which he was brought. Shall we think it was to drive out Popery and Arbitrarineſs, that we might enjoy our Rights, and therewith the greater Liberty to profane a purer Religion, and by impudent violation of it, bring all Religion into contempt? No, no, theſe were but ſuch Acceſſions of the principal Evil, as made way for the Ejection of that unhappy deluded Prince, as well for neglect of his Duty, in not reſtraining the over-ſpreading Impiety and Wickedneſs of the Nation, as for his own additional tranſgreſſions. And if after all it be not now reformed, it will certainly prove ſuch a Canker and Root of bitterneſs, as will ſoon grow up to produce the like evil fruit again of it ſelf, without any ſuch Additionals. For can any one imagine that the Abominations of Debauchery and Impiety can be leſs offenſive to the moſt Holy God, than the Abominations of Popery? Or that the Popiſh Superſtitions, Errors, and Impoſtures, can be more offenſive to him, than impudent and preſumptious violation, and notorious profanation of a purer Religion, and open contempt of all? If not, then the Reformation of thoſe Impieties and Wickedneſs, which have over-ſpread the Nation, but eſpecially the Nobility and Gentry, and moſt of all the Army, which ſoon ſubmitted to him, was a ſpecial and principal part of his Work, which he was conducted, and as it were, led by the hand to do. And therefore plainly without more ſaying, by neglect of this was *the Fault* committed: In this was the *ſtop put* to the courſe of this Work of God: This was *the Good which might have been done*, but was not, and is therefore to be accounted for both to God and Man: This neglect, it being one of the great Sins of the former Kings, was therefore now a *Relapſe* into the ſame: This was a neglect, of *Care to have God ever on our ſide*: And by this was *the Interpoſition raiſed* between the happy influence of Heaven and us: A Fault committed againſt a great Duty, after ſo admirable a Divine Conduct to it, and ſo many expreſs and weighty Cautions and Admonitions.

And

And yet this is not all, for the ſame Divine Providence, which ſo ſeaſonably gave him theſe Admonitions by one, as ſeaſonably ſent him *a Specimen of a Declaration againſt Debauchery* by another, with no mean motives, cloſely couched in a ſhort Letter. It was compoſed according to the Prince's Authority, and the State of Affairs, as it then was; the expreſſions of Command directed only to the Armies and Soldiery, who were properly ſubject to his Command; what had reſpect to the Civil Magiſtrate, or future Parliament, in expreſſions only of Hope and Expectation. And as much as this might have been done by any General of an Army; but God, with the ſucceſs he had given to him, had given him alſo that authority and reſpect in the minds of all Men, which would have extended the Effect of ſuch a Declaration to thoſe to whom it was not directed; and he would alſo undoubtedly, had the Prince but firſt declared, and then ſhewed his reſolution, by diſtributing his Favours according to Mens Conformity thereunto, have made all as quietly comply therewith, as he made the Army ſubmit to his Power, and have made this ſecond Atchievement no leſs glorious to him than the former, not only for confirmation, but augmentation alſo of his Honour and Authority. His very Preſence ſhould have diſperſed the wickedneſs of this Nation; and the Divine Preſence ſhould have continued with him, and have given him Reſt and Happineſs. But here was the Fault; an unhappy, though (I hope) not yet fatal, Fault committed.

The wiſe Governour of the World, whom he calls out to any ſpecial Service, them he uſually, if not alwaies, leads to ſome ſpecial Trial of their *Fidelity*; wherein if they acquit themſelves well, he makes them afterward very happy and proſperous; but if ill, either wholly lays them aſide, or leaves them to great difficulties, till they recover themſelves by Repentance, and ſome very generous Act of Fidelity. This Declaration was preſented to him the ſame day in the morning, on which the Lords in the Afternoon preſented him with an Addreſs to accept of the Adminiſtration till a free Parliament could be aſſembled. That both theſe Propoſals were preſented to him on the ſame day, was not without the diſpoſal of the Divine Providence. The one was for the Honour and Service of God, the other in appearance for his own Honour; and both made up a plain compleat *Tryal*. And the later he accepted, but the former hath been neglected to this day. The *cauſe* of ſuch neglect is principally either the Faſcination of *Proſperity*, which diſpoſeth Men to forget God, or the Deceitfulneſs of *Worldly Wiſ-*

dom, which betrays them to forſake him, and apply themſelves to ordinary ſenſible means to ſecure what they do in fact preferr before him. When theſe two meet, they make a ſtrong *Temptation*; but againſt both he had the freſh experience of the Favour of God, and of the irreſiſtible Power of the Divine Providence over him, and making all things eaſie and plain before him; and this made the Fault the greater and more inexcuſable.

Nor is this ſo ſmall and inconſiderable a matter as ſenſual Men may be apt to think it, which poſſibly may be the better perceived if we take notice more diſtinctly of the ſeveral *particular Ingredients* comprehended in it, and how aptly certain *like particulars*, of which the unhappineſs of this Change is compoſed, do correſpond to them. And, *firſt*, if we conſider it as a *Neglect* of Duty, and *Deſertion*, for the preſent, of a principal part of the Work, to which he was led in ſo extraordinary a manner by the propitious Providence of God, Is it not as plain, that that propitious Providence, which before made his Progreſs ſo exceeding ſmooth, eaſie, and ſucceſsful, hath in like manner ſince either deſerted, or ſo neglected his affairs, that all have either gone back, ſtood ſtill, or proceeded very ſlowly? *Secondly*, As this Neglect was alſo a matter of *Unfaithfulneſs* in his Lord's Service, in which he was as a ſpecial Inſtrument, employed and intruſted; ſo never was Unfaithfulneſs more notorious, than in the occurrences of this laſt year, in ſuch as were employed and intruſted under him, as is commonly believed, and ſhall be diſcovered in its cauſes hereafter. *Thirdly*, It was a Neglect of his *Honour*, who had conferred, by ſo extraordinary ſucceſs, ſo much Honour and Reputation upon him; and ſuch change of ſucceſs is uſually attended with proportionable diminution of Honour and Reputation. *Laſtly*, Here was (the Root of all) a *Deſertion of Dependence and Truſt*, in that potent Providence which had favoured him hitherto in ſo extraordinary a manner, and recourſe to deceitful *Worldly Wiſdom*. It was the Unhappineſs of King *James* I. that after an admirable Deliverance from an horrid Popiſh Conſpiracy, ready for execution, he applied himſelf firſt to connivance, and at laſt to aſſociation with Papiſts for his ſecurity; which, contrary to his expectation, proved the original of all the miſchiefs which have ſince befallen his Family: So likewiſe this Prince, after as great an experience of the Divine Providence over him, leſt the Kingdom ſhould return to King *James*, thought to deal wiſely with them, and (after *Huſhai*'s advice) defer this great Work, firſt till the Kingdom ſhould be ſettled, and then when he was proclaimed King, till *Ireland* ſhould

be

be reduced, and he ſhould have a ſufficient Power (an Arm of Fleſh) to do it effectually, and in the mean time try what effect a good example and kindneſs, intruſting them with Offices and Employments in State, Army, and Navy, would have upon ſuch vitious People in the end, which in like manner, contrary to his expectation, hath proved the original of all the Impediments and Diſappointments in his affairs. *O that my People had hearkened unto me, and* Iſrael *had walked in my ways! I ſhould ſoon have ſubdued their Enemies, and turned my hand againſt their Adverſaries. The Haters of the Lord* (the Profane and Debauched) *ſhould have ſubmitted themſelves unto him: but their time ſhould have endured for ever.* Pſ. 81. 13. *Now would the Lord have eſtabliſhed thy Kingdom upon* Iſrael *for ever.* 1 Sam. 13. 13.

This was *the Root of the Miſcarriage*: *Haſt thou not procured this unto thy ſelf, in that thou haſt forſaken the Lord thy God, when he led thee by the way?* Jer. 2. 17. From hence hath plainly proceeded this great change of the former proſperous courſe of Affairs into ſo diſturbed, impedited, and unſucceſsful, even by a natural Chain of Cauſes after the firſt breach, but thoſe moved and promoted (by the Divine Permiſſion) by other inviſible Powers than thoſe which gave that great ſucceſs before. The preſence of ſo favourable a Providence, ought to have been anſwered with a proportionable Magnanimity, Reſolution, and Conſtancy, in dependence upon that Divine Power; but in ſuch a caſe to ſtoop to compliance to thoſe who ought to have been awed and ſubdued, is diſhonourable, and a great offence to thoſe Divine Powers: And if thoſe be once provok'd to withdraw, a man ſinks preſently under the Power of them, who otherwiſe ſhould have been ſubject to him. And by this Fault, without doubt, and his acceptance of their State, did this Prince *enter into the Fate of his Anceſtours* of this Nation, and will be daily more and more involved therein, until it either prove fatal to him, or he by Repentance, and ſome magnanimous and reſolute change of his courſe and methods, extricate himſelf.

And it is very obſervable, that he not only fell by *the ſame Sin*, but fell into *the very ſame Faction*, which for the four laſt Reigns ſucceſſively, have by their Flatteries of Princes for their private advantage, and provocations of the People, by Tricks, illegal Projects and Practices, brought all thoſe miſchiefs which we have ſeen and felt upon both: Whereas both civil Prudence, and Duty to God, *i. e.* Fidelity to the conduct of his Providence, required that he ſhould have maintained the Reputation and Authority he was

raiſed to, made himſelf Umpire of all Parties, reſtrained the Exceſſes, and diſcouraged the Inſolences of each, and with a mixture of Authority and equal Kindneſs to all, reduced them as near as might be to an Union, or at leaſt to a mutual agreement in matters of common concern. But by the courſe of Affairs, he ſeems to have been rather paſſive than active in the management thereof; and what Counſels prevailed therein, may by the ſame alſo be perceived.

Nor was it only into the ſame Faction that he fell, but into the hands of *thoſe very Perſons*, who in the Reign of King *Charles* II. (for under King *James* they were overtop'd by others) were the principal Adviſers and Managers in thoſe illegal Projects, and now being conſcious of their own Guilt and Deſert, have by themſelves and their tools not only hitherto obſtructed Juſtice upon the betrayers of their King and Countrey, to the great diſparagement of the preſent Settlement, but animated ſuch a mungrel Party, and therewith filled many Offices of the Revenue, Army, and Navy, as are real and hearty neither to this nor the former King, but intending only their own ſafety or advantage, are diſpoſed to act, as in a doubtful caſe, ſo as may beſt ſerve their turn, whichever prevail. And from this ſort of People have proceeded moſt of the Rubs and Difficulties in our Proceedings; and among ſuch it could not be hard for ſome of the Agents of King *James* to creep in.

But as when Men do not cloſely and fully follow the Divine Conduct, if they be but a little deſerted by it, and left to themſelves, they are immediately expoſed to various miſcarriages; ſo there was *another miſcarriage of his Anceſtours* into which he likewiſe fell, if what is commonly affirmed and believed is true, which proved a great inlet unto all ſorts, and the very worſt of men, into Offices and Employments, and that was permitting the *Sale of Offices* and *Places*; or granting them at the ſollicitation of ſuch as did it for Money; and which is worſe yet, ſuch as were ſtrangers, and utterly unacquainted with Perſons and their Qualities. This could not but expoſe very conſiderable Places to the Agents, not only of King *James*, but of the *French* King, to be purchaſed with his Money, (which of late is become more common here than ever,) no doubt but for his own advantage. He is believed to have been a good Chapman to thoſe who were before in Places to do him but ſome particular Service; and therefore to get in ſuch as were intirely at his ſervice, he would undoubtedly be much more liberal; but eſpecially under ſuch a juncture of affairs, when the purchace

of

of our diverſion in *Ireland* but for this laſt Summer, was worth, for ought I know, as much as half this Kingdom.

Now from ſuch people as by theſe means might be, and undoubtedly were, let into places of great importance, what can be expected leſs than all *Unfaithfulneſs* and *Treachery* imaginable; and what leſs from that, than ſuch Succeſs and *Diſappointments* as we have met with? And what is a more natural product of that, eſpecially when it proceeds either immediately, or originally from a Man's own overſight or miſcarriage, than Diſhonour and Contempt; or a juſter provocation of the Divine Majeſty to cauſe or permit it to befall them, than their neglect of his Honour and Service? *He poureth Contempt upon Princes, and weakeneth the ſtrength of the Mighty*, Job 12. 21. Pſal. 107. 40. *They that honour me, I will honour, but they that deſpiſe me, ſhall be lightly eſteemed*, 1 Sam. 2. 30. So eaſily can the moſt Wiſe and Powerful God, when he pleaſeth, cauſe a juſt puniſhment in all circumſtances of Mens miſcarriages to proceed even naturally from ſome ſmall inſenſible beginning in their own actions. *Thine own wickedneſs ſhall correct thee, and thy backſlidings ſhall reprove thee: Know therefore and ſee*, &c. *Jer.* 2. 19.

And yet to give ſome gentle admonitions, that there was more than meerly natural in it, he was pleaſed to intermix ſome occurrences of a *diſtinguiſhing Providence*: Such was that brave, undaunted, and admirably ſucceſsful Reſiſtence of all the Aſſaults of King *James* his force in a cloſe Siege for near Twelve Weeks together, by thoſe poor, unexperienced, and undiſciplined, but ſober and ſerious people of *London-derry*: Such the magnanimous and ſucceſsfull Attacks of the *Iriſh* Forces by thoſe of *Inniskilling*. Whereas the Famous General *Schomberg*, with all his diſciplin'd Forces of the old Army, and his experienc'd and lately ſucceſsfull Foreign Forces, had not the power to hurt or attack the *Iriſh* Army, which lay encamped ſo long together almoſt by his ſide: And ſuch was that in *Scotland*, when one ſingle new rais'd Regiment bore the brunt, and defeated the ſame Force which before had beaten the General there, with ſeveral Regiments of the old Army.

And it is very obſervable to this purpoſe, *how little ſerviceable* either to King *James* in *England*, or to King *William* in *Ireland*; thoſe poor Creatures of *that diſſolute Army have been*, whoſe provoking ſins by a generous mixture of Authority, and Encouragement to reform, might have been reſtrained at firſt, and in a great meaſure cured, to the Honour of God, and greater Service in this

Cauſe?

Cauſe? But on the contrary, many of them there languiſhing in their Iniquities, and Corporal ſickneſs together, have only helped to conſume our Proviſions, and are daily conſumed by Death, and ſwallowed up of the Earth; the Merciful God being conſtrained to purge the Land by degrees by his ſeverer Methods, while inconſiderate Men neglect to be the Inſtruments of his milder. A pitiful and deplorable Caſe indeed; which I cannot think on without ſad Reflexions upon him, to whom this matter was ſo early recommended, with no inconſiderable, though very plain admonitions relating to his Station.

And I do the rather take notice of this here, becauſe this *Perſon* was, of all Men, *next to the Prince himſelf, concerned* in this matter, in regard as well of the Circumſtances he then was in, as of that ſpecial Recommendation of a matter of ſo great a conſequence to his care. Whoever was the Perſon by whom it was recommended, it was undoubtedly by the ſecret direction of the ſame Providence which directed his Admonitions, and no leſs obliged him, than thoſe did them to whom they were delivered. If he did faithfully diſcharge the Duty of his Circumſtances as he ought, he hath the leſs to anſwer for: But then that is an unhappy Ingredient in this caſe. But if he did not, but inſtead of the perſonal, plain, and powerful Admonitions and Perſuaſions of a judicious and faithful Divine, he took up with the prudential Conſiderations of a Statesman or Politician; and inſtead of imminding the Prince of his great Duty of attendance, to the Conduct of that powerful Providence which attended him; and of exciting him to a magnanimous proſecution of that glorious work to which it led him; he prudentially miſled him to ſtop at the Bait when lay in his way, and *dandling*, even ſtoop'd to raiſe ſuch as oppos'd him, and by compliance, animate a mungrel Party; he diſabled the Prince by lowering his Authority, hath unhappily retarded, if not defeated a principal part of his Glorious Work, which God hath laid before us, and muſt be *accountable both to God and Man, for all the good he might have done, and did not*, and for all the Evil which hath followed upon this neglect: and the more, becauſe contrary to his own Admonitions.

True Divinity is much different from the Notional Syſtematical and Polemick, in which a man may be very ready, and have beſides a great furniture of other Reading, Oratory, and all kind of Polite Learning, as they call it, enough to make him look big, and be admired in the World, and yet be very unskilful in the other.

It

It is a Divine Wisdom, a quick understanding in the fear of the Lord, not to be learned in Schools, but taught of God, a Divine Ray cast into, and kindly received in a well purified Soul; which gives it a clear distinct Sight, and true estimate of the different value and worth of things; an Abhorrence of what is really Evil, a Contempt of what is splendid and gaudy, but empty and vain, the Pomps and Vanities of the World; and a just Esteem of all that is really Good, according to their different degrees: Of God above all, and therefore with a great care and concern for his Honour and Service; of the blessed Creatures above us, that they may be gratified, and not grieved or offended; and of the Souls of Men, that they may be rescued from Perdition; but of the Temporal Concerns of Men, as they are subservient to this: Directs it to act as a Child of Light, discerning what is acceptable to the Lord, and what is displeasing to him. It is not to be *attained* by Men, whose affections are intangled in the things of the World, nor constantly enjoyed by such as are immersed in the business of it: And yet without it, no Man, let his natural Parts, his acquired Accomplishments, his Degree in Holy Orders, and his Preferments in the Church be what they will, can be a *true Divine*; but is in truth so much the greater Impostor, appearing in Habit and external Form what he really is not, a carnal, sensual, or animal man at the best, not having the good Spirit, but in many things obnoxious to the Impressions and Deceits of the subtile Evil one; and therefore most dangerous to Princes and Persons concerned in the great Affairs of the World, to be relied on. But this I intend only for a general Caution, not to reflect upon any particular person, much less upon him before mentioned; For I do not know how he may have behaved himself.

But of *those about the King*, they who have been accessary to this Summer's ill success, especially by evil Counsels, or Recommendations of evil Men, may be best known to himself. It is true, at his first coming he was under a great disadvantage, that he had not so full knowledge of Persons as was necessary for the State of his Affairs; but such hath been the business, which since hath been in agitation, as cannot but have given him a competent Experimental Knowledge of those who have been concerned in the most important parts thereof. If he do but consider the Success of his Affairs, and then recollect by whom, and whose Counsel or Recommendation they were managed, he may in a good measure perceive the Disposition of the persons, and what they designed or aimed at.

Of

Of the *Parliament* I have already mentioned ſome things with reſpect to the unſucceſsfull and retarded courſe of our Proceedings: We are now enquiring into the Original and firſt cauſe of this great Change, which is not to be imputed to the King only: The Parliament alſo have been Principals in it, and that by great and notorious defects of Religion, Gratitude and Piety towards God; and of Juſtice, Charity, Providence, and Unanimity, and Courage for their Country. They are the Repreſentative Body of the Nation: To them it belonged to have well conſidered the admirable Mercy and Favour of God in our late Deliverance, and to have made return of real Gratitude, and not put off that with a ſuperficial Formality; to have well conſidered the defiled and ſinfull State of the Nation, as well as the State of its Affairs, and to have endeavoured the Recovery of the Favour and Bleſſing of God upon thoſe, by an effectual Purgation and Reformation of that; and to have begun with ſome good Orders for correction of the Profaneneſs and diſſolute Manners of their own Members; which had been an Act of Charity and Providence for the good of their Country and of themſelves, as well as of Religion and Gratitude to God. For his Bleſſing is not to be expected upon their Conſultations now, till the Impieties and Wickedneſs of their own Members be reformed or removed. And to them it belonged alſo to have made ſome Examples by Juſtice upon the Betrayers of the Rights of their Countrey, as well to aſſert the Juſtice of their own Proceedings againſt the late King, as to prevent encouragement to the like Practices for the future by their Connivance. And to them it belonged to have made a timely Enquiry into the Miſmanagement of Affairs, whether by Miniſters, Counſellors, Officers, or by the King himſelf; and to have plainly, that is, faithfully repreſented the ſame to the King, and deſired redreſs of what had been done amiſs by himſelf, and proceeded againſt the reſt according to their deſert. This was their Duty, this had been like a true *Engliſh* Parliament. And this doing we might have expected God's Bleſſing; for he favours not the Wicked, nor Fools, who mind not their own Buſineſs. But ſuch a Puſillanimity and Baſeneſs has poſſeſſed our Parliaments of late, ſince the diſſolute Manners were ſo encouraged by *Ch.* II. that they have been more apt to complement away the Rights of their Country, to gratifie the Humour of the King, and the Safety and Honour of the King himſelf, to pleaſe his Minions and Favourites, than doe any honeſt, faithfull and generous Act for the preſervation and real benefit of either.

Before

Before I quite leave the Parliament, it may be fit to remember the *Biſhops*, who make a part thereof, and in this caſe deſerve a ſpecial Conſideration. They are the Chief Governours of this Church: To them it belongs by their Office to take care of the Manners of the People, to be concerned at great, common and notorious National Sins, to admoniſh and importune the Civil Magiſtrate; and being moreover Members of Parliament, to propoſe and promote good Laws, for the Correction and Reformation thereof. And all Matters of Religion do ſo peculiarly belong to their Care, that the Neglects before mentioned in the King, and in the Parliament, are with no leſs Reaſon, but rather more eſpecially chargeable upon them. And it is an ill ſign of the great prevalence of Impiety and Wickedneſs in the State or Parliament it ſelf, if they durſt not, or of *Laodicean* Coldneſs and Inſenſibility in themſelves, if they would not; for certain it is, they did not do in their ſtation in the Houſe, what ſo ſingular a Mercy of God, the ſo ſinful State of the Nation, this late great Change we have ſuffered in the courſe of our Affairs, and the preſent cloudy Face of things do ſo plainly require. Such a Neglect at ſuch a time as this, may juſtly move us to reflect upon former Times, and the many and great Advantages, Opportunities, Occaſions and Provocations they have long had to do good both at home and abroad; and conſidering notwithſtanding how little hath been done, to ſuſpect that *Conſtanſtine's* Poiſon hath ſome Lethargick, or Narcotick Vertue in it to benumb the Nerves, and ſtupify the Spirits and Life of Zeal and Devotion in ſuch as taſte but a little too deep of it. And of this, to what is already mentioned, I will add Two *freſh Inſtances* of my own knowledge: The one of *a great Clergy-man*, who having well provided for himſelf in the World before elſewhere, and beſides gotten good Preferment here, could yet permit, though admoniſh'd of it, the Propagation of Religion among his own Countrey-men to go a begging here for ſo ſmall a Relief and Aſſiſtance as he himſelf might very well have ſupplied: The other of *ſome dignified Perſons* of conſiderable Note in the Church, who when a well affected Lay-man, out of pity to Forty or fifty Thouſand Souls, had conſidered and propoſed to have the Care of ſo great a Pariſh committed to ſome man of a Primitive Chriſtian Diſpoſition, who contenting himſelf with a reaſonable ſhare of the Profit, would have diſtributed the reſt among as many young Curates as it would maintain, whereby both the needs of the People might have been better ſupplied, and thoſe Perſons by their mutual advices and aſſi-

ſtance in ſuch a Work, the better fitted and prepared for the Cure of Souls in Pariſhes of their own, yet were pleaſed to interpoſe for the Preſentation, and ſo far as to obtain it at leaſt from another Competitor in no commendable manner, for one who had at that time a good Parſonage, a good Lecture, and a good Prebend, as a Preferment for him.

Such *Scuffling for Preferments in the Church* is a great Scandal to many ingenious Lay-Spectators, to ſuſpect the Sincerity of thoſe who take upon them to be Preachers of the Goſpel, and yet diſcover ſo little of the Power and Effects thereof in their own Actions. And this cannot but greatly obſtruct the good effect of all their Preaching upon ſuch. It is alſo a great Temptation to one of the greateſt and moſt common immediate cauſes of moſt of our Miſchiefs, both Publick and Private, Over-valuation and Greedineſs of the Superfluities of the things of this World, which all their Preaching can never cure, while it is daily confirmed and heightned, by ſuch Examples. And from the ſame root doth proceed all that Phariſaical Zeal for the Church, and Jealouſie and Dread of the leaſt Alteration, though never ſo reaſonable and neceſſary, in many, who ſhew little ſenſe of Religion in any thing elſe, which hath long diſturbed both Church and State, and doth at this time expoſe both to danger. Theſe things being obſerved, together with ſo great coldneſs in the weighty matters of the Law, cannot but cool the Affections of their beſt Friends to them; and avert the favour both of God and Man from them. This therefore we may reaſonably look upon as one of the Original and Provoking Cauſes of this Stop and Change of the late Happy Courſe of Affairs. *Thou ſayeſt I am rich and increaſed with Goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and Blind: Be zealous therefore, and repent.*

Concerning *our Judges*, and *Civil Magiſtrates*, I have little to ſay: Our Courts of Juſtice are ſo well filled with ſuch Perſons, as the Profeſſion of the Law doth not afford better than moſt of them are; only few of thoſe who are in, were more worthily preferred, than one, whom I need not name, was unworthily left out. His perſonal Worth doth well qualify him for that Service; and his ſingular Merit, in his generous appearing for the Service of his Country, in Occaſions of greateſt difficulty, did moſt juſtly claim it: And however it came to paſs, certainly no Man of Vertue and Ingenuity would ever oppoſe it.

But becauſe Corruption and Abuſes in great Places, beſides other miſchiefs, are of pernicious conſequence by their Example, I think fit to take notice of one which deſerves correction, becauſe it not only concerns divers great Lords, but is obſtinately perſiſted in, contrary to the Opinion and Advice of Mr. Attorney himſelf. And if the Lords will paſs by ſuch an abuſe to themſelves, I know not what people of inferiour quality may expect in time. It is the needleſs and illegal Charge they are put to, before they can be inſerted into the Commiſſion of the Peace of any County for *Cuſtos Rotulorum.* I need but name it.

As to the *Army and Navy*, the Seamen are generally honeſt, and true to their Country and the Proteſtant Religion, and many among them ſober and ſerious people; but a great part of their Officers, and the Land-Army, who were nearer the influence of the evil Examples at the Court, are generally ſo diſſolute and debauched, that it is not to be believed that God will ever be with them, or proſper them, but rather waſte and conſume them, till he has wholly purged the Land of them; and therefore ſo unhappy a company of people amongſt us, muſt needs make us unproſperous and unſucceſsful, till they be either deſtroyed or reformed,

Concerning *the Body of the People of* England, tho the unhappy effects of the pernicious Examples at Court have reach'd all Ranks and Degrees amongſt us, yet have they been moſt prevalent upon ſuch as were nearer in degree or converſe to it; ſo that the lower Ranks of Men, which are moſt numerous, and the ſtrength of the Nation, tho not wholly eſcaped, have yet been leaſt corrupted by them; and were but the Examples of Vertue in our Great Men now, but any way proportionable to what their Examples of Vice have been for ſo long paſt, I do not doubt but they would ſoon appear again as conſiderable as hetetofore they have done. So that there is little to be noted in them, but what is derived from thoſe above them, and is plainly to be imputed, not more to their neglect of good Examples, good Laws, and good Execution, than to the energy of their wicked, profane, and impious Examples. And theſe being beſides only paſſive, and concerned only in the Succeſs, not in the Management of the Affairs, are not ſo much to be conſidered in the caſe. Nor ſhall I ſay any thing of our Confederates beyond Sea. And therefore to draw up the Concluſion.

The CONCLUSION.

AS almoſt all the Wickedneſs of the former Reigns proceeded originally from thoſe Kings, and Judgment hath been begun firſt to be executed upon them; ſo hath likewiſe the Fault, whereby that great Work, whereof this King was called out to be the Glorious Inſtrument in theſe Nations, hath been hitherto interrupted, plainly proceeded from himſelf: For by neglect, through prudential Connivance, of the Duty to which he was led, and through politick Compliance, of the Authority to which he was raiſed, by ſo manifeſt a Divine Conduct, he did not ſo much engage to himſelf, as animate againſt his Intereſt, that Party which firſt oppoſed his aſcent to the Throne, and afterward by pernicious Counſels, and underhand Dealings, as is believed, impoſed upon him, diſappointed his Proceedings, weakened his Reputation, and entangled him in their Snares; which yet, had he ſteadily followed the Divine Conduct, muſt have ſtooped, and quietly ſubmitted to him.

And now, if we look forward, there are but *two ways* before him, one plain and direct, the other devious, dangerous, full of precipices and certain miſchiefs; *Via Lucis, & Via Tenebrarum*; the Right Way, which he left, and this which he hath unhappily choſen, wherein if he proceeds, he is like to fall into one of theſe *Inconveniences*; either to be dangerouſly undermined by K. *James* his Party, of which are many of the Faction before mentioned, tho they have ſworn Fidelity to him: or elſe to be irrecoverably engaged with the old Inſtruments of Arbitrarineſs, who conſidering how ill they have deſerved of their Countrey, can think of no better expedient to cover their own former illegal Projects, than drawing the preſent King into a participation with themſelves in the like.

The *natural tendency* of this Way to thoſe Ends, is very apparent upon a humane conſideration: and if we conſider it with reſpect to the *Divine Providence*, as we have great reaſon to expect upon the Conſiderations before mentioned, ſome Divine Judgment upon it, ſo none can be more agreeable to the Divine Methods in ſuch a Caſe, than one of thoſe I have now mentioned, that is, either to give him up to thoſe *Rehoboam* Counſels, which have been ſo pernicious to his Predeceſſors in this Throne; or to permit things to be brought to an *æquilibrium* between the two Princes, and by the one way or other put an end to that Family and Government, which, notwithſtanding all the Methods which have been uſed to reduce them to a ſenſe of their Duty, do ſtill continue ſo unprofitable to his Service, as ſome of them have before

been

been Obſtacles and pernicious Adverſaries to it, which yet ſtands undiſcharged upon account againſt their Succeſſours.

But I hope, and doubt not but *the other direct and ſafe way* is ſtill open for him to return unto, only being now ſomewhat more difficult, it will require, and deſervedly, ſo much the greater Reſolution. And this I take to be the way: Firſt, to be careful to uſe all approv'd means for the *Recovery of the Divine Favour*; and then to apply to the uſe of ſuch *Humane Means*, as true Wiſdom and ſolid Policy direct and require. But it muſt be in this Order, or elſe he will never recover the like proſperous ſucceſs; but whatever alterations in Miniſters or Politicks he ſhall make without that, will either prove unſucceſsful, or prove ſo to him, he ſhall have but little enjoyment of it.

For the *Recovery of the Divine Favour* in this caſe, it will be abſolutely neceſſary,

1. To ſettle, by good conſideration of the many expreſs Declarations and parallel Examples in the ſacred Scripture, a *right and firm Judgment*; 1. That whatever were the immediate apparent Cauſes of the former happy ſucceſs, and of the ill ſucceſs ſince, yet that the principal hegemonical Cauſe in both was from God. 2. That the Provoking Cauſe of this great change muſt have been no ſmall ſin. 3. That there can be no hope of recovery of the Divine Favour, and former proſperous condition, but by effectual removal of that Sin, whatever it be. 4. That of all the Sins which have been noted for the greateſt Provocations of the like Judgments heretofore, there are none ſo likely to have had ſuch unhappy effect in this caſe as that which is ſo often expreſſed in ſacred Scripture by the Phraſe of the *Heart* being *lifted up*, with its conſequence of forgetting God. As in thoſe great Cautions, *Deut.* 8 14. and 17. 10. and in thoſe remarkable examples, even of *Hezekiah*, 2 *Chr.* 32. 25. that *he rendred not again* to the Lord *according to the Benefit done unto him: for his Heart was lifted up*; *therefore there was Wrath upon him, and upon* Judah *and* Jeruſalem: And of *Uzziah*, 2 *Chr.* 26. 16. *When he was ſtrong, his heart was lifted up to his deſtruction*, and Deſertion, or Neglect of the ſpecial Work wherein one is employed; of which *Saul* is a remarkable Example. Laſtly, That there can be no removal of theſe Sins without great Humiliation upon contemplation of the Ingratitude, and dangerous conſequence thereof, and a reſolute return to the deſerted or neglected Duty; and therefore,

2. To ſet reſolvedly to the Work of an *Effectual Reformation* of this People, whom God hath ſubjected to him, and committed to his

his Charge, to be delivered from the ſlavery of their Souls to Satan by impudent Sins, as well as of their Perſons and Eſtates to Tyrants by Uſurpation; which may by the ſame Divine Favour, which will not then be wanting to his own Work, be eaſily effected. 1. By a plain *Declaration* of his Reſolution, commanding a ſtrict execution of the Laws in force for that purpoſe; which is one great part of the Regal Office. 2. By a ſteady uſe of his own *immediate Authority*, excluding and rejecting from his Councils, Service, and Preſence, all ſuch as obſtinately refuſe Obedience and Conformity to ſo juſt, reaſonable and neceſſary Commands and Reſolutions. And this muſt be done, not ſuperficially, but with great Reſolution and Conſtancy, and the greater by reaſon of the Failure before committed, even to the hazard of his Kingdom (if there was occaſion) for his ſake who hath raiſed him to the Throne, and can when he pleaſeth as ſoon remove him from it, and lay him and his Honour in the Duſt. Such a Reſolution once declar'd will half do the Work: But it muſt be ſteadily purſued, and impartially, without indulgence to any: for that would be to prefer a Creature, before the Creator, and would prove very pernicious. Beſides, ſuch Fools and Mad men as are profane, or glory in their ſhame, and ſuch impotent Bruits as have not the command of themſelves to abſtain from ſcandalous Sins, are not fit to be admitted into the Service or Favour of a vertuous and generous Prince. 3. By *paſſing* and even *recommending* ſuch other *good Laws* as are neceſſary for ſupply of the Defects of thoſe we have already. This is the way to recover God's Bleſſing: and this will ſtrengthen him with the Hearts and Hands of the beſt and moſt conſiderable part of the Nation. And this being done, he may with confidence, and without delay, proceed to

2. The Proper *Humane Means*; and 1. Such as are, and always will be neceſſary *to ſtrengthen his Kingdom at home* in the Hearts of the People, which is to be done by good Government, and avoiding thoſe known inconveniencies into which his late Predeceſſours of this Age ſo unhappily fell. But more particularly, 1. By *Juſtice*, (a great part of that Righteouſneſs by which the Throne is eſtabliſhed,) both to the Community, and to each individual, without Uſurpation, Encroachments, or Oppreſſion, either by himſelf, or his Favourites, or Officers. 2. By *Faithfulneſs in the Diſcharge of the Regal Office*, directing all his Counſels and Actions for the common Intereſt of the Nation, as his End, and according to the true Conſtitution of the State and Government, as his Rule. This is plainly his Duty, and that for which, and with which, he

is

is intruſted as King, as is very apparent in all the Parts of the Conſtitution, let Sycophants and Flatterers ſay what they can to the contrary. And to this purpoſe, *Three great Faults of the late Reigns* are conſtantly to be avoided: 1. The Uſe of any *ſingle Miniſtry* of Favourites, or *private Adviſers* in Cabals; ſo that nothing be done but by Advice of a legal well-choſen *Privy-Council*, and under the Hands of thoſe who adviſe it. 2. As well the long *Continuance*, as long *Intermiſſion* of *Parliaments*, which are both equally inconſiſtent with the Statutes in force for Annual Parliaments, and of equally pernicious Conſequence. 3. The *Corruption of Members of Parliament* by Penſions, Places and Promiſes; which is ſuch a Breach of Truſt on both ſides, as is odious both to God and Man, and equal to what in private matters is commonly reputed the baſeſt Knavery that can be.

3. By *Prudence and Induſtry* in ordering all, as to this end, and by this Rule, ſo for the beſt Advantage upon all occaſions: As, 1. In the choice of fit Perſons for employments. 2. In Inſpection into their Behaviour. 3. In provident Management of the Revenue and Contribution, that no unneceſſary Charge be laid upon the People. 4. In conferring of Honours, wherein great Faults have been committed in the late Reigns, and in many other Particulars not neceſſary here to be expreſſed.

By theſe means he may make both himſelf and theſe Kingdoms happy. For it is certain, unleſs I have been long in a great miſtake, that both the true Conſtitution of this State and Government is as well compoſed, both for Prince and People, as any in the World; and the People as well diſpoſed to be happily and eaſily governed by it, as any upon the Face of the Earth, by any Government whatever. But it was the unhappineſs of the laſt Race of Kings to be impoſed upon by Flatterers, that they never well underſtood either; or were carried away contrary to their own Senſe and Reaſon, as they plainly were in many things.

2. But beſides theſe things which are of conſtant uſe to be obſerved at all times, there may be ſome *things now ſpecially requiſite*, or adviſable for the preſent State of Affairs: And ſuch among others, I humbly conceive may be,

1. A fair *Diſmiſſion* for the preſent, till things be better ſettled, both from the Privy Council, and from the Management of Affairs relating to *Ireland*, *of all ſuch Perſons*, as either he himſelf hath known to be unhappy in their Counſels to himſelf, or are commonly believed by others to have been concerned in any illegal Practices, or

Projects

Projects in the late Reigns, or have incurred the ill Opinion of the preſent Parliament; and to make choice of ſuch underſtanding Men of unſpotted Integrity, tho of inferior Quality, as are leaſt ſuſpected of Partiality to any Faction.

2. A *Diſſolution of the preſent Parliament*, and new Writs to be ſpeedily ſent out to Summon another to ſit at as ſhort a day as may be, to confirm the Acts of this, and to put an end to all Doubts concerning the Authority of it.

3. *Execution of Juſtice* upon the Diſturbers of the preſent Settlement.

4. A Review of thoſe Counſels and Proceedings which have given ſuch Diſturbance in *Scotland*, and a ſpeedy Reſtitution of Matters there, to the true Conſtitution of that Kingdom.

5. A juſt Inſpection into the *Accounts* of all the Money before given, and a good *Management* of the Remainder of that, and of this lately given, for ſpeedy *Preparation* for the next Spring, to recover, if poſſible, the Reputation and Advantages loſt the laſt Summer.

The Life of Man is ſhort and uncertain; of Kings more uncertain, but of this King, by reaſon of his corporal Infirmity, moſt of all. He hath therefore cauſe to be the more provident in the Management of the Opportunities and great Talents, with which he is intruſted both by God and Man; and of which he muſt ſhortly give Account, ſo as that he may do it with Joy, and not with Grief. Every wiſe Man will make it his chief care to direct all his Actions to the Attainment of his greateſt perſonal Perfection, and of his Enjoyment of the moſt excellent Being. The ſame ought to be the care of thoſe who have any Power over others, to help them as much as may be to do the like. And this is more eſpecially the part of a wiſe and good King, and the ready way to make himſelf and the People under him happy here, as well as hereafter. It will make him King of Men, of more than Men, that is, Chriſtians; not of Bruits and Devils; and of a whole Nation, not only of a Party or Factions: And for this no Labour ought to be ſpared, no Difficulties or Dangers feared; otherwiſe King *James* will riſe in Judgment, and condemn him.

THE END.

coll.
Wistwood Bookstore
6-24-46